

# BIBLE SOCIETY RECORD.

Rev. J. H. Thompson  
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## LEGACIES.

There is something pathetic in a remark which finds its way into the last Report of the British and Foreign Bible Society. Speaking of the munificent amount of forty-five thousand pounds received last year from legacies, the Report says: "The magnitude of this sum emphasizes in its own way the fact, already only too clear, that the society has of late become the poorer by the death of many a generous friend. It strengthens the call upon others to befriend it in their stead. The names of fresh annual subscribers, and of donors to replace those who are gone, would be gladly received at the Bible House."

The same thing is true of the American Bible Society. Its place in the confidence and affections of the people is shown by the very numerous bequests which from year to year have been paid into its treasury. Some donors have given from small savings and others from large resources, but the aggregate makes a mighty volume of treasure which has gone forth to bless mankind. It is only by the help of such free contributions that the Society has been able in these past years to bear so prominent a part in the work of evangelizing our own and other lands.

But the legacy is the last gift of a friend who rests not only from his works but from his contributions, and the work of the Society needs to be perpetuated by the gifts of living men who approve its aims and its methods, who have confidence in the vital power of the Holy Scriptures, and who desire to promote the kingdom of God on earth, by putting within the reach of every nation and every family the law of God and the gospel of our Lord Jesus Christ.

As we read the Book of Psalms, we come to a point where it is written: "The prayers of David, the son of Jesse, are ended." So the receipt of a legacy and the discharge of the executor signify that the gifts of a liberal friend have come to an end. Thankful for the gift, the Society looks around to see who will take the place of the departed. And that its work may go on with increasing measure, that it may enter new fields and commend the Bible to souls that are perishing for lack of knowledge, it calls for annual subscribers, on whose support it may confidently rely; and for life members, to identify themselves with this

organization as a divinely appointed agency for the diffusion of the gospel. And it asks for legacies as well—that, in the distribution of properties and the settlement of estates, due regard may be had to the world-wide opportunities of usefulness which are opened before the Bible Society. It has done a great work during the last seventy years, but the outlook to-day makes larger demand for expenditure than at any time since the Society was founded. Let not the lovers of mankind withhold their stated contributions while they live, nor fail to remember the Society in their wills.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## THOSE TORN-UP GOSPELS, AND THE HINDU JUDGE'S OPINION OF THE BIBLE.

BY REV. JACOB CHAMBERLAIN, M. D., D. D., OF MADANAPALLE, INDIA.

Váyalpád is the Táluk town of the Táluk, or county town of the county, of Váyalpád, in India, 160 miles northwest of Madras. It is a town of not more than six or seven thousand inhabitants, but has been rather a wealthy place for its size, having a good many goldsmiths and silversmiths plying their profitable trade. There is also a noted Hindu temple, with a large number of Brahmin priests attached; and more than forty villages, within a radius of four miles, cluster around it as a centre. It is thus a place of importance in that region. What its people do, the surrounding villagers are likely to follow.

In July, 1865, three of us missionaries went there on a preaching and Bible-distributing tour. Two years before, I had gone up into that Telugu country and established a new station at Madanapalle, the Táluk town of the adjoining Táluk; and, with my native assistants, had been busy in preaching the gospel and introducing the Scriptures, as far as possible, in its multitudinous villages. But now, anxious to carry the gospel into the adjacent Táluk, I had asked two other missionaries of our Mission, with several native assistants, to join me, that we might make a strong impression upon the people to whom we were bringing the gospel news for the first time. We pitched our tents in a grove just out of the town, which was built compactly, with houses joining one another, as in the crowded streets of a large city.



The next morning at sunrise we went into the chief street to preach. The streets were neatly swept from house-wall to house-wall, for there are no sidewalks in their not over-broad streets. In front of each door the street was sprinkled with cowdung water, which they use for purification; and white, ornamental figures had been made on the ground, by the women of the household allowing finely powdered lime to run through their fingers as they deftly moved their hands around to form each her favorite design.

Little was going on in the early morning as we went into the street, but the presence of several foreigners and their companions was soon noted; and when we took our stand, and in chorus sang a gospel song to one of their old, familiar, native tunes, an audience soon filled the streets where we were. After reading a portion from the Gospel of Luke in the Telugu language, one of the native preachers first addressed the audience, and one of us missionaries followed, setting forth Jesus of Nazareth, of whom we had read in the Gospel, as the Saviour of all men, of every land, of every language, of every race, if they will only believe on him and accept his salvation as a free gift. The audience listened quietly, but with evident questionings and incredulity. We offered our Gospels and tracts gratuitously, but only a very few were accepted, and that with no eagerness. We bade our audience a polite farewell and went back to our tents. In the evening we went out preaching in some of the villages beyond the town, and on returning through the bazaar street, just at dusk, we noticed bits of torn leaves of Scriptures and tracts scattered up and down the street. As we entered our tent one of my brother missionaries said to me, in a wearied, somewhat dispirited tone: "What is the use of our doing this? The people here have no desire to listen. They only tear up and throw away the Scriptures and tracts that we give them; those books we gave them this morning are all wasted." "Not so," said I; "it strikes me that only a few of the books have been torn up, but the fragments have been diligently scattered for the purpose of producing the impression that all have been destroyed. This is a part of my parish, and I am going to test this. Those torn bits will attract attention to the books. They may serve as seed corn. I shall watch."

By eight o'clock the streets were deserted, and I sent one of our men out to gather up, by moonlight, sample bits of the torn leaves in all parts of the street. He brought them in, and on a careful examination we found that they were all parts of the Gospel of Luke, or of a large tract explaining the Gospels. One of each had evidently been torn up and well scattered.

Before moving our tent back into our own Táluk, to carry on our touring there, we preached in thirty-seven of the villages of that group.

It was four years before I could again get around to Váyalpád. During the interval we had preached in several thousand towns and villages in other directions. In a single year I and three native assistants had visited 1,061 different villages, all within twenty miles of Madanapalle, and then we were able to pitch our camp again in the grove, not far from the great temple at Váyalpád.

I went with my native assistants into the same street to preach. The street was filled with an audience.

This time they listened closely, and discussed the points at issue with zeal. At the close we offered them the same Gospels and tracts, but now on sale. We declined to give away any. A number of the more intelligent part of the audience produced their wallets and purchased. They came to our tent for further conversation, and bought more Scriptures; and when, after again preaching in the surrounding villages, we moved our camp, we found that we had on this visit sold there 253 Scriptures and tracts. "That seed corn is sprouting," I said; and I thanked God and took courage.

Where one missionary's field (or parish) is of the size of the State of Connecticut, with a still larger population, it is impossible to traverse the whole ground often. But before 1883 I had visited the place repeatedly, each time receiving a more kindly welcome. The people of an adjoining village of day laborers had given in their names renouncing heathenism, and repeatedly asked to be taken under Christian instruction. I had at last sent a catechist there to instruct them. His coming was the occasion of a remarkable movement among the people of Váyalpád. It reminded them of our previous visit; of the divine message that we had delivered to them; of the Scriptures we had distributed. It set them talking of Christianity, and of the Bible, and of the effect it had upon the lives of its adherents, and their earnest talking led them to form a singular resolution. This resolution was embodied in a petition which they sent to me by a special messenger.

It was in December, 1883, that I received this very singular petition. It was signed by some of the most influential inhabitants of this Táluk town of Váyalpád, and asked that I would receive under my care the Anglo-Telugu school of 100 pupils, which they had established the preceding year for the education of their sons, and organize it as a Mission school, introducing the Bible into all the classes as a text-book. Not one of the petitioners was a Christian.

Much surprised at the tenor of the request, I went out there at once to meet the people, and see whether they were sincere in making the request, and whether the supporters of the school were unanimous in the matter. On my arrival, a meeting of all those interested in the school was held. The request was publicly presented to me in the same terms, namely, that I would receive the school under my care and management, and would introduce the Bible as a text-book into each class, to be studied daily, in English in the higher classes and in Telugu in the lower.

The head master of the school, a Brahmin, himself educated in a Mission school, explained to those of the supporters of the school who had not been present before, the advantages of having the school under the charge of a missionary, and of studying the Bible, reminding them that he spoke from experience.

He was followed by the district *munsif* (or native judge of the district court), a gentleman of excellent character and education. Though using English fluently, he spoke in Telugu, so as to be understood by all, saying substantially as follows:

"My friends, I was not educated in a Mission school, but I have many friends who were, and who studied the Bible daily in school. I have witnessed its effects upon their lives. I have read the Bible



myself, privately, a great deal. I have come to know the pure and beautiful system of morality it inculcates. My friends, there is nothing in our Védas that can compare with it, as I well know from careful examination. Let your sons study the Bible. They need not become Christians; there is no compulsion about it; the missionaries never force any one. But if you want your sons to become noble, upright men, put this school under the charge of the missionary, and have the Bible taught in it daily. It will make your sons better men, and you will be the happier parents.

"My friends, I have but one son, as you know. On him all my hopes are centred. You know I am able to send him where I please for his education; but I want him to be a noble, earnest man. I have, therefore, sent him to the Madras Christian College to be educated, and there he studies the Bible with the missionaries every day. This tells you what I think of the Mission schools, and of the Bible. I have done."

By unanimous vote, the school was put under the charge of our Mission, and no lessons are studied with more fidelity than are the daily Bible lessons, under a Christian teacher. No examinations are more creditably passed than those on the Bible by those heathen boys. And now, in addition to their daily lessons, a purely voluntary Sunday school of sixty lads and young men has been formed, who meet every Sabbath morning for the study of the deeper spiritual meaning of this word of God. God grant that they may get more good from the study of the book than they expected when they asked that it be given them to study!

Those torn-up Gospels have indeed borne a rich fruitage, for were they not the word of Him who said: "It shall not return unto me void, but it shall prosper in the thing whereto I sent it"?

## FOREIGN DEPARTMENT.

CHILI.—The colporteur of the Valparaiso Bible Society in May last visited the village of Olmué, in a rural district, and before leaving on the day following had sold thirty copies of the Scriptures. The *Record*, referring to Mr. Milne's movements, says:

His purpose is to visit Peru and revisit the Bolivian towns in which his work was crowned with such marked success three years ago. Later on he will visit New Chili again and thoroughly canvass, as we are led to hope, the entire coast as has never been accomplished before.

This is what we have for years been longing for; and now, if a powerful organization like the American Bible Society will enter the fields above named, hope may be entertained that the way for their culture is at hand; and that witnesses and teachers may be raised up who shall insist that God's truth shall be laid before all the inhabitants of this forgotten and neglected coast.

All who prize the Holy Scriptures as able to make men wise unto salvation, are entreated to bear Mr. Milne and his helpers before God in daily prayer that the errand on which they are coming may be crowned

with signal success, that their lives may be preserved, and that the prejudices of men against the truth may be kindly and effectually overcome.

CUBA.—Mr. McKim says:

The weather has been somewhat oppressive and work consequently slow, and yet it has always moved somewhat better than I had feared in view of the many discouragements attending it. I find that the priests and clergy do not agree in the least with the opinions expressed in the pastoral letter of the Catholic bishops who met at Baltimore in 1884, "that the most highly valued treasure of every family library, and that most frequently and lovingly made use of, should be the Holy Scriptures;" they say that the authors of such opinions must be "Protestant bishops." But the days of intolerance are gone, happily, and those who will not buy books respect, at least, those who do, and when we consider that during the first quarter of this century it was at the risk of one's life to sell a Bible in Spanish possessions, we can see that the world moves and that our present discouragements are but "light afflictions."

JAPAN.—Writing June 21st, Mr. Loomis says:

I have just returned from a somewhat extensive and very interesting trip to the southern and central parts of the country. It is a satisfaction to find that while the times are very hard and money scarce, the circulation of the Scriptures has been so large. Evidently the work of the Society is highly esteemed and felt to be of the greatest importance. This was my first visit to Kanazawa and Niigata since my return to Japan, and in each place there was much reason for encouragement. I found cholera of an exceedingly virulent type prevalent at various places, and it has now appeared in Yokohama and Tokio. We have had as yet but little warm weather, and our fear is that the hot season will bring a great increase of the disease.

## THE BIBLE ON A MISSION FIELD.

It is interesting to mark the close connection between the Bible and the work of evangelization as conducted by our missionaries among heathen nations. Of course it is to be expected that Protestant missionaries, going from a land where they are accustomed to see the Bible in the pulpit, the pew, the Sunday school, the study, and the home, will attach great importance to the printed book as an accessory in all their work of preaching the gospel; but perhaps, even more than in Christian lands, the foreign missionary feels the need of enforcing all his instruction by referring to a volume of which he can say, "It is given by inspiration of God, and is profitable for you all."

This close connection between the Word and the Work, suggested anew by looking at the last printed report of the American Madura Mission, may be illustrated by citations culled from its pages. The Mission completed its half century in 1884; it extends to a territory including 7,000 square miles, and has now about 12,000 adherents, in 400 villages, who worship in 240 congregations. This is less, however, than one per cent. of the entire population of the district.



The secretary of the Madura Station says: "Of the children of this whole Station who are of school age, four-fifths can read; and I doubt whether it would be easy to find any boy or girl, belonging to our congregations in the city, who cannot read his or her Bible."

Mr. Jones writes: "I promised to give, at the close of the year, two prizes of a rupee each to those among the poor, illiterate village Christians who would pass the best examination in the Bible-lessons of the year, and one to the one who would show the best results in learning to read. These examinations have been held, and the prizes awarded, and it is a curious fact that the first prize was taken by an old man who only joined the congregation nine months ago. I believe that we should do more to encourage the poorest of our Christians to fill their minds with Bible truths."

A catechism embodying the outline of Christian doctrines and duties is in general use, and after that the Scriptures are the chief text-book employed. There is little objection from non-Christians to instruction in the Bible in such towns as Madura and Dindigul, but there is more timidity about it in the rural towns. Proverbs or the Gospels of St. Matthew or St. Luke are the portions most commonly read by non-Christians. For Christian pupils there is a scheme of study extending over six years or more, and covering the more important books of the Bible.

In Mrs. Capron's four schools, 467 Hindu girls receive Bible instruction regularly one hour each day: three days in the week from the Old Testament, and two days from the New. New verses are frequently given illustrating the love of Jesus, and the girls enjoy repeating verses from the Psalms.

The Mission employs twenty-four Bible-women, who follow up those who no longer come to the Hindu schools and read the Bible to them. This form of ministry reaches more than 50,000 persons. One man who had forbidden the Bible-woman to continue reading to his wife, sent a request at the end of the year for her to come again.

In the Sunday schools of the Madura Station, the familiarity of many of the boys with Scripture is remarkable. One of them in particular has not only recited, without mistake, each of the golden texts for the year, in English and Tamil, but can give also a synopsis and the particulars of any or every lesson whose golden text is suggested.

The distribution of Scriptures in 1885 is reported to have been 3,050 copies, almost wholly by sale, 279 of which were Bibles and 254 Testaments. This circulation is partly by colporteurs and partly in connection with wayside preaching and itinerant work. There is plenty of evidence that the books which are bought are read. Purchasers ask for books by name; one story book bought often leads the purchaser to buy others; the reading of one of the Gospels or the Book of Proverbs leads to the purchase of the New Testament. Conversations with people who have bought books at feasts, or listened to itinerant preaching,

reveal a considerable number who have given up idol worship, and who after their fashion attempt to worship the Christian's God without breaking with Hindu society.

Provision to meet the expense incurred for Bibles and Bible distribution in this and other foreign missionary fields is cheerfully made by the American Bible Society. Responding as best it can to all appeals for such aid, it needs itself to appeal to the churches of our own land for contributions to enable it to continue this good work.

## MADURA.

DINDIGUL, June 4, 1886.

Many thanks for your kind letter of April 3d, and for the promise of such generous help from your Society. It will be a great boon to our Mission, and you may rest assured that the money will be most carefully and judiciously expended. Let me convey to your Society the thanks of our whole Mission for this aid, with which we can resume our Bible distribution with new courage and pleasure. The work of the itineracy, when six or eight of our pastors and catechists spend a week or two at a time in visiting where there are no native Christians, gives opportunity to circulate the greatest number of Testaments and Portions of Scripture. These now are always sold, though at a reduction from the cost. The pastors or catechists read or tell a story from one of the Gospels, and enlarge upon it; and then two or three, and sometimes five or six, in the audience will purchase the Gospel in order to have the story. The parable of the prodigal son always interests a native audience. Hoping to write again soon, I am most gratefully yours,

EDWARD CHESTER.

## LAOS.

The Rev. Dr. McGilvary, of the Presbyterian Laos Mission, writes from Chiengmai, under date of May 1st. After mentioning the sale of sixty Siamese Testaments, received from the press at Bangkok, he says:

We have sent the Laos type, commenced by Mr. Wilson in 1878, to Bangkok, to see if it is sufficiently perfect to be used. When that is made available, a small appropriation for printing the Bible or portions of it in the Laos character will be desirable and very useful.

Our work continues in interest. We had ninety-three adult accessions to our churches during the year ending October 1st, and since then forty-nine, for the first half of the present year. The whole of Northern Siam is completely open, only needing the minister and colporteurs to supply it with the Scriptures when we have them.

My associate, Rev. Chalmers Martin, has just returned from a two months' journey to the northern border of Chieng Saan, the most northern province of the kingdom. He was much impressed with the importance of the field, and the extensive opening before our Mission. I am to start in a day or two on a similar trip.

Meanwhile our Mission, in connection with Dr. Cushing, of the Baptist North Shan Mission (one of



the dialects of the Siamese family), are planning for the next dry season a long tour of preaching, distribution, and exploration, up in what is known as the "Independent Shan country," bordering on China. The Siamese and its dialects are spoken throughout that whole region, and we hope that such a tour of five or six months may be useful, not only in immediate results, but also in opening a large section to the mission work of some board.

We have no doubt that the annexation of Burmah by England will greatly enlarge the opening for missions. It has been a heavy blow to Buddhism, which, supported by the prestige and authority of the king of Burmah, was very different from what it will be as one of the many religions protected by the English government. What a bloodless victory it was! Although so near, we were in no way affected by the war, except that our mails were hindered for a time by the robbers on the borders. It is a consummation we have long prayed for, and yet we look with wonder at God's hand in it when it is accomplished.

We are very grateful to the American Bible Society for its kind interest in our work, and for its contribution through the Siamese Mission.

Yours very sincerely,  
DANIEL MCGILVARY.

### THE LAOS LANGUAGE.

Of the Laos language, which has thus far been only written but is on the point of being printed, Dr. J. N. Cushing, of Rangoon, says:

A large number of words having a change in the initial consonant only belong to the Shan, Laos, and Siamese, but the change always takes place within the limits of a cognate class, as an *l* for an *n*. The tones in the three languages are essentially the same. There are five in the Siamese. The Laos have the same tones, and one more; while the Shan has five tones, one of which is peculiar to itself.

The modes of writing are not the same. The Khamti, Chinese Shans, and Burman Shans evidently derived their alphabets from the Burmans. They have the same paucity of representative signs in all these alphabets; and although the alphabets differ in that one is written with diamond-shaped, and the other two with circular letters, they are easily read by any one familiar with one of them.

The Laos alphabet was apparently drawn from Taligu sources, but as the Burman alphabet resembles the Taligu, it is correct enough to say that the Laos alphabet has all the letters of the Burman. Different powers have been given to some of them, by which they are made to indicate a class of tones as well as a consonantal sound. The Laos system of writing has the advantage over the more northern ones, of representing tones and delicate vowel distinctions as those cannot do. The Siamese system of writing is the most ingenious and perfect in the Tai family. It represents every tone and delicate shade of sound perfectly, but looks more formidable to gain the mastery of than the others.

### ONLY A PRINTED TRACT.

Among the Siamese converts alluded to by Dr. McGilvary was one whose case is of peculiar interest.

Some eighteen years ago there was given to him a small tract containing a prayer and a few cardinal truths briefly stated. He had continued to offer the prayer. Others had copied it, and joined in the supplication, until not only he himself had been brought to the light, but a nephew also, who united with him in a public confession of faith in Christ. A third person—as a fruit of the same little tract—would have presented himself for baptism had he not been detained by sickness.

### LETTERS FROM DR. BLISS.

CONSTANTINOPLE, July 6, 1886.

You will be interested to learn that Admiral Franklin, of the Pensacola, the flag-ship of the American squadron on the European station, visited our Bible House this morning, with various members of his staff and several of the officers of the ward room. We showed them the old and new buildings, the printing and binding departments, etc. All seemed very much interested, as well as surprised at the extent of our work. The admiral also attended the Robert College commencement and the closing exercises of the "Home" in Scutari. They have now seen the three American centres of influence in this city, and I trust they will appreciate the work that is being done in all parts of the land in elevating the whole *strata* of society, and deepening and extending the grand moral forces which have been introduced into so many communities. We cannot but hope that good will result from this visit to our Bible House.

July 10.

I have been to the foreign office with Mr. Sellar and the dragomans of the embassies, and there met a commission with whom we had a long conversation in regard to colportage and bookselling. The interview was a pleasant one. The head of the commission is one of the law officers of the government, an Armenian gentleman of one of the most enlightened and pleasant families. I spoke with him in Armenian and answered a great many questions. Mr. Sellar talked with him in Turkish. Many of the questions indicated great misconceptions on the part of his superiors, for whom he acted. He has since remarked to our dragoman that he was much pleased with the interview, and saw no reason why some arrangement could not be made for the removal of past difficulties. We expressed to him distinctly that it was very hard to understand why our holy books should be seized by the police when most indecent pictures and books are allowed to be freely sold. Objection is made not so much to sales in shops as to the hawking of the Scriptures in the streets. We were strong in our representations that as a matter of commerce and business we must be allowed the same rights and privileges which other business men enjoy. One reason for delay in this matter has been the long fast of Ramazan, which always delays business. Our admiral's presence in the city has taken up the attention of the minister and the dragoman to a large extent, excluding other things for the moment.

I regret to add that since our interview with the commission another of our colporteurs has had his books taken from him. So the government hinders



our colportage and our printing, and we pursue the endeavor to get things right until our patience almost runs out. We have a chance for the exercise of faith and hope more than comes to most.

ISAAC G. BLISS.

### EGYPT.

Dr. Bliss writes concerning the Bible Society's operations in Egypt in 1885, as follows:

The bookshop in Asiout has been put into excellent repair, and is now one of the most inviting places in the city. The mottoes on the walls are attractive, and the books are nicely arranged, and visitors in goodly numbers are found reading and discussing the word, which is frequently followed by purchase.

The colporteurs are said to have been diligent, and the sales will compare with any previous year, very favorably indeed. There have been no cases of persecution, nor any trouble with the colporteurs. They have been unmolested in their work. They can go where they please, and have been well received and listened to by the people when occasion was found for reading and explaining the Scriptures.

The two colporteurs at work in the city of Cairo sold in all 1,706 volumes. For their labors they received in wages and commissions 251 dollars. At the depot in Cairo 1,137 copies of the divine word were sold.

In accordance with my suggestion last year, blanks were prepared for the city colporteurs, to be filled out daily—giving the streets and quarter of the city visited and the number and kind of books sold. This has helped the workers to be diligent. It has also enabled Dr. Watson, who superintends their labors, to direct their movements more satisfactorily. He is seeking to inspire the men with new zeal, and hopes that 1886 will show a gain over 1885, not only in Scriptures sold but also in the influence on the minds and hearts of the teeming population of that great city.

Last year a depot for the spread of gospel truth was opened at Zagazig. The experiences of the twelve months just passed indicate that this new field is a very difficult one. The sales of Bibles and Testaments was very small. This cannot be attributed to any fault of the person in charge, for he has proved himself a most zealous worker. Every effort is made to lead men to examine the word and test its truth. His view of duty is that if he cannot persuade those who come to the bookshop to purchase the Bible, that he must win their interest by reading to them and rehearsing the experiences of Bible characters. He opened his house for evening meetings for prayer and the examination of the Scriptures. Fifteen to twenty-five persons, mostly Moslems, gathered night after night and were much interested. The enemy, however, was on the alert, and through the aid of the Kadi and other zealous Mohammedans they succeeded in breaking up these gatherings. Not discouraged, this brother started Sabbath services and opened a Sabbath school. On a recent visit Dr. Watson found sixty persons gathered to hear him preach in this place. May the Lord speedily answer the prayers of this earnest worker!

Throughout the Delta the hindrances to Bible work

have been even greater than in former years. There has been less business of every kind, and multitudes of the people have been in want. Slowly, yet surely, however, the light pierces the great darkness. There have been more radiations of this light the past year than in any year before. Our own circulation was greater than last year, notwithstanding some heavy drawbacks. The same is true of the distribution of our English friends. The whole work calls for still larger faith, for increased and more arduous toil, for the promises of God are yea and amen in Jesus Christ. The large octavo reference Bible in Arabic, for which many have been long and anxiously waiting, is now to be found at all the depots in Egypt and seems to please all who have seen it.

### ZENANA WORK.

The following items in regard to the Zenana work in Egypt will be of interest: Reports have come from twenty-five towns. There are in these towns 436 different women under instruction, of whom only eighty are Protestants, the rest being Moslems, Copts, etc. Besides these women an average of 457 others are present and hear what is read and said, although they do not take lessons in Bible-reading. The average attendance at the women's prayer-meeting in these towns is 245. The teachers number nineteen; one of them is over fifty years of age with very poor health but full of zeal, eager to lead her ignorant sisters to know her Lord and Saviour. In many places the Coptic priests do all they can by threats and curses to hinder these women from learning to read the Scriptures, but their influence is greatly on the wane, for the women have tasted and found that the word of God is sweet. Many, however, find it so difficult to learn to read that they get almost discouraged and need to be cheered on by the Bible-women. Some prefer to have short verses read to them slowly until lodged in their memory, and then they repeat them over and over and are greatly comforted and edified. One woman of this class has committed to memory ninety-five verses and can tell the book and the chapter where each verse is found. Every Christian heart must rejoice in this work, and no one interested in simple race development can refuse hearty support to such an enterprise.

### EXPERIENCES OF A FRENCH COLPORTEUR IN VENDÉE.

[TRANSLATED FROM THE FRENCH.]

One day I found three Catholic families in the same house, and sold to one of them a Bible and to the others New Testaments. They seemed to understand them pretty well, and told me that in spite of their priest's remonstrance they meant to continue to read them. One of them told me of a friend to whom I had sold a Testament, who, thinking to please the priest, had showed it to him; but he thrust it into the fire, telling her that it was good for nothing, and that a Protestant had sold it to her. She bewailed her loss, and her confidence in the priests was so shaken that she would not go to hear them.

In response to my offers one man said: "The book I want is the Bible. I asked my priest for one and he told me that I was not permitted to have it, that I



could not understand it, and that the Church prohibited it. I said to myself: 'I *will* have one. I have as good a right to read it as you have, and the next time I meet a Protestant colporteur I will buy one. His prohibition makes me suspect there's something in it which condemns him; and, whether he knows it or not, I am going to read the Bible.'

One woman said: "The Testament is a good book. I have read it ever since I went to school." Her servant, who heard our conversation, bought a copy, and they promised to read it together often.

In a Catholic family were two young workwomen, one of whom said: "We are supplied with the books you are selling, and have a New Testament which came from you." Another, passing by, said: "He sold us one of those Testaments also, but we have it no longer, for the priest required us to destroy it because it was opposed to religion." The others replied: "We love to read the Testament, and have never taken pains to ask whether it pleased the priest or not; but he knows very well that when one begins to read the Bible he no longer goes to confession."

In another Catholic family, an aged woman said: "When our old priest was alive, who has been dead some years, some colporteurs came along with a fine, large wagon, and I bought a Testament. While I was reading it the priest came to see me, and ordered me to burn it. I refused. He asked to see it, and threw it into the fire before my eyes. I am going to buy another, but as long as I live the priest shall never lay hands on it." Her daughter said, "One copy will answer for the family, and I will not take one;" but the mother bought two, saying, "I want one for myself, and it will last me all my days."

In a tavern I met a man who said: "You sold me a Bible two years ago. I don't regret it, save that I am not so good a Catholic as before, for it has shown me that many things are erroneous which I supposed were true."

### MICRONESIA.

Under date of February 11th, 1886, Mrs. Logan writes as follows to her friends at home:

There has been nothing very eventful in our lives during these months past. We have had a twelve weeks' term of school, at which the attendance was good and the interest well sustained. We now have a class of a dozen or more who are reading in the Testament. They are quite proud of it, and we are very glad, though, of course, they do not yet read with much understanding. We feel as though it would be a great help if we could only put a little Yankee energy into these people. They want foreign clothing and other things very much, but they much prefer getting it through some one else's exertions rather than their own; and it is just so with books. We do not feel that it would be right to give them books when they can pay a trader as much for a small box of gun-caps as a Testament costs them. Some of them have tried various shifts to get them of us without pay, but we are inexorable; and we trust they will learn in time. One woman, who is a very constant attendant at school and one of our better scholars, ought to have been reading in the Testament two months ago, but she does not buy a book,

and we will not give her one. One day, when Robert was away, she came, smiling very sweetly, bringing two young cocoanuts, and asked, "Wouldn't you like to give me a Testament?" I smiled back as sweetly as I could, and replied that it would not be right to give her a Testament when she could buy it if she and her husband would make proper effort. We find that we have to be very careful even about giving away our old clothes, they are so eager to get any old rag, and will make it do for a whole suit of clothes any length of time. The most of the boys who live with us have now learned to make shirts and pants for themselves, and go respectably clad, and other people are consequently envious of them.

### CHINA.

MR. COPP'S JOURNAL.

CHINGKING, Jan. 25, 1886.

To set out on a colporteur journey in China is scarcely such an easy matter as it would be at home, where you take your boxes to the railway station, buy a ticket and set off at once by the train. In this highly civilized land where the sublime study of the five cardinal virtues (in theory) is considered so vastly superior to all branches of physical science, there is no thought in the celestial mind of descending to such material pursuits as the study of railways. Hence for overland travelling we are left to find our way along the so-called roads—made perhaps a few thousand years ago, and repaired about once every millenium since—as best we can on foot, or by being carried in a sedan, or you may possibly find a horse along the road, such as they use in London for feeding dogs and wild beasts. On this steed one may ride sometimes nearly four miles an hour, followed by a boy or a man who occasionally exhorts you to "proceed slowly." This time, however, I was fortunately supplied by a friend with a good mule, and I only had to get coolies to carry our books, bedding, etc. These are obtained at a regularly licensed stand, and each man usually carries about 100 pounds, some thirty miles a day.

We left for the capital of Sz-chuen November 9th, with but three coolie loads, but had only been on the road a few days before we found our books going so fast that it became necessary to send back for more. I sent back the horse-coolie, and for a price of fifty-five cents, besides coolie hire, he returned in a few days with 100 pounds of books, having, with the help of another man, carried the load forty-two miles per day. Even this lot was altogether too small to take us to Chingtu, so we sent back for another two loads, nearly all of which we disposed of before reaching the capital, a distance of 340 miles from our starting point. I had but one native helper with me, the others being already in Chingtu. We two disposed of 5,000 Scriptures along this road in twenty-two days. Many of the books were reduced in price as they had been damaged by white ants, and were bought up quickly by the country people who had crowded into the "markets" or villages along the way. May they be as eager to read and understand the books as they were to procure them! We took care to canvass all the cities as well as villages we passed through, so that nearly all might have at least the chance to buy



the word if they wished. Hence our progress was but slow, for although we rode most of the way we could not keep up with the coolies walking from morning to night. Many of the cities were busy and apparently prosperous, and the extraordinary number of stone memorial arches over the roads seems to bespeak wealth.

My native helpers had been in Chingtu for about four months bookselling, so I did not attempt to sell Scriptures here and consequently saw little or nothing of the city. It is said to contain 350,000 souls in the city and in the extensive suburbs outside the hills. The walls are about eight miles in extent, and the city seemed to be as large and busy as any I have seen in China.

On December 5th we left Chingtu for the north, passing through the cities of Hanchow, Teyang, Lo-kiang, and Mienchow, all lying on the great road leading to Peking. At Mienchow we separated into two companies so as to reach more places. The two that left us very soon sold all their books and returned to Chingking, while we went as far as Kwangyuen, near the borders of Kansuh, Shensi, and Sz-chuen. I was frequently taken for a Korean, as was also a colporteur selling Scriptures said to have been here a few months before. We reached home December 31st. I had sold out, and my two helpers returned soon after with but a few copies. Mr. Chien and I had travelled 1,000 miles since November 9th, and sold over 10,000 Portions and Testaments. The Lord bless the word for his name's sake!

## REPORT OF WORK IN THE PROVINCES OF KWANGTUNG AND HUNAN.

BY C. A. COLMAN.

*March 9.* I started out to visit the market-towns in Yeungshau district; we were away eleven days, and visited eight market-towns and many villages, selling about seven hundred books. It rained almost every day we were out, and the roads were wretched even for Chinese roads. I was led to go to a market called T'sungka by hearing that there were foreigners there opening a silver mine. When I got there I heard nothing of the silver mine, but it was market-day, and we sold two hundred and nine books. On returning to Linchau, I prepared for a trip into Hunan, on which we started March 24th. I may say here, that from the day we started until to-day, we have had only seven days on which there has been no rain. We took 3,800 books with us, and walked about fifty miles to Lam mó, the first city we reach entering Hunan by this road. The people were, as I have found them everywhere, pretty civil but excited at sight of a foreigner. Sold quite a number of books. The mandarins gave orders to arrest any one interfering with me, but I had no trouble; and when I went away four men were sent with me for protection. The road into Hunan at this point from Kwangtung is fairly good for China, and many hundred coolies are employed carrying salt into Hunan, which at Linchau costs three cents a catty, but at Lam mó ten cents a catty. Returning the coolies bring rice, oil, oil-paper, bones, and iron, and some cattle, swine, and horses come from Hunan

this way. The country people bring coal, of a good quality, to Lam mó for sale.

*April 1.* We got to Yi cheung, which city can be reached by the North River from Canton. Here a large number of mules and asses are employed in carrying goods, principally salt, to Ts'an chau, thirty miles further on, from which there is water communication with the Yangtze River. Rice, oil, and gunpowder, are the principal things sent to Kwangtung from this place, but I was much surprised to see scores and scores of men carrying arsenic, each man carrying from one hundred to one hundred and twenty catties, for shipment to Canton. On inquiry I was told that the arsenic came from a place about six miles from Ts'an chau. At Yi cheung I was invited into a house to see a large sheet of paper on which were some Chinese characters, and underneath, in English, "Blessed is the man whose God is the Lord." A foreigner, I was told, wearing Chinese clothes, including the queue, was here selling books the year before last.

*April 5.* Started for Ts'an chau. Midway between Yi cheung and Ts'an chau is a town, Leung t'in, where I had the most exciting time selling books of this trip, reminding of my last year's experiences. Such a clamoring for books, and crowding to see the foreigner! one would think they had never seen one before. At Ts'an chau we sold about 900 books, leaving but a few to sell on the road back, which we did, and reached Ping shek in Kwangtung in two days. My shoes having given out, I bought Chinese leather shoes in Ts'an chau, and I reached Ping shek, about fifty miles, with well-blistered feet; but here we took a boat for Lok cheung, and as the next day was the Lord's day my feet had two days' rest. After selling some books in Lok cheung, and in Yan Fa, forty miles distant, I came down to Shin chau fú.

## REPORT OF A BOAT TRIP ON THE CHINESE COAST.

BY J. A. JACKSON.

On March the 19th I went on board the steamer that runs between Shanghai and Wenchow to get my mail and parcel. I happened to say to the captain that I purposed going in a native boat to several cities and towns along the coast, and mentioned the non-treaty port of Hai-meng (sea-gate). He said: "You are? why, I have been trying to land a passenger there, and had to give it up for want of depth of water. Perhaps you might be able to help him. He is well off, and would be willing to pay if you would not mind taking him with you. Come, and I will introduce him to you."

He came on deck, and I said to him, in the Mandarin dialect, "Your honorable name, sir?" (the usual way of addressing a gentleman). He answered, "My unworthy name is Hong." "Your honorable birth-place?" I asked. He replied, "My mean place is Tai-chow." I said: "Why, that's strange. I am an old resident of that place. I lived there three or four years, and speak your native dialect."

His face became radiant with joy at meeting a foreigner that knew his mother-tongue and his own locality better than he did himself. I asked, "How long have you been away from your native home?" He



replied, "More than thirty years." I said: "Surely you will be glad to see the place again, after so long a time." He then told me all about the captain's difficulty in attempting to land him. I said: "Well, now, if you care to put up with such accommodation as I can offer you, you are welcome to come with me. I am just starting for your native place, and will take care of yourself, wife and family, and property, if you care to venture yourself and effects in the hands of a foreigner."

He said he should be delighted to pay all expenses to Tai-chow, and my travelling expenses back to Wen-chow, if I would conduct him in safety home. I told him that I always found pleasure in helping persons in difficulty, especially his honorable countrymen.

After further conversation I found that he was a civil Mandarin, and had held office in the province of Sz-chuen. In undertaking this charge I had a double motive: to help a man in difficulty, and to influence him in favor of foreigners and the doctrine we have come to teach.

My arrangements for starting being completed, I personally superintended the transfer of his luggage from the steamer to the boat. We started with an ebb-tide, on March the 20th, for a village on the coast. We carried a good breeze all night, and reached our first destination at ten o'clock the next day. It happened to be market-day at a town two miles from the place where we were anchored; and, as the tide had gone out and left us high and dry, I decided to take some Gospels and walk, with my native helper, to the town and sell books. We took with us as many as we could conveniently carry, and in the space of two hours disposed of 100 copies. We returned to our boat glad in heart that we had been the means of placing the seed of the Kingdom in the hands of so many.

The tide being full, we weighed anchor and stood for sea. After two days of adverse winds it fell calm, and as we were out of provisions I decided to run into a harbor, go ashore and make purchases, and sell Scriptures. I found the people friendly disposed toward us, and they bought books freely. In about half an hour we sold more than a hundred Scripture Portions. We returned to our boat delighted with our success, and went back soon after with a fresh supply, which were also disposed of.

Three days after, the early morning found us anchored opposite the city of Tai-chow, the native place of the gentleman under my charge, and my first home in China, twenty years ago. What a delightful change I witnessed! Then there were no native Christians; now a prosperous Christian church, many of whom I had the joy of baptizing some years ago. As the missionary in charge had not arrived, I wrote a letter to introduce my Mandarin friend and left it on the table.

We had not much encouragement here in our Bible work, only having sold some thirty copies after going through the entire length of the city. This is accounted for partly by the agents of the British and Foreign Bible Society having been at work there, and the people being poor and many of them opium smokers. There being nothing to gain by staying longer, I bade farewell to Mr. Hong (the Mandarin), and went on board my boat at 4 P. M. and proceeded to Wen-chow.

To make a long story short, I will only add that I was eleven days away from home; called at five cities and towns; sold books at each of them, and travelled 200 miles without costing the Society a cent for travelling expenses. May the Lord of the harvest send his blessing upon our united efforts for the extension of his kingdom in this land!

## DOMESTIC DEPARTMENT.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ARKANSAS.—The third Sabbath of the past month I preached three times, and made one address at Malvern, county site of Hot Springs County—reorganized society. I raised for that auxiliary about \$18 (not all yet paid) and took an order for books. The Baptists, Methodists, and Presbyterians all united in the three services held, two collections being taken. This society is worthy special mention, being the only auxiliary in Arkansas having without help fully canvassed its field.

CALIFORNIA AND NEVADA.—During the month just past I visited the following places in Southern California: Pasadena, Orange, Westminster, Garden Grove, Anaheim, Los Angeles (where I made calls on business men, making it headquarters during the month), Florence, Goleta, and Santa Barbara, securing for the cause \$190. I found that many Methodist ministers were taking their Bible collections on "church cards," while others, including the Los Angeles clergy of all denominations, promised to take Bible collections in their several churches. My visits to the various places mentioned were pleasant, and more profitable than any former ones. New railroads are being constructed and the population is increasing so rapidly in Southern California, that more of your District Superintendent's time will be required in this portion of his field of labor.

I attended the anniversary of the Southern California Bible Society, held in the First Presbyterian Church, Los Angeles, when reports were made, and officers and managers elected for the ensuing year. I also attended the annual meeting of the managers, at which important matters connected with the work in Southern California were presented by your District Superintendent and discussed. This auxiliary has an efficient number of officers and managers, and one of the best places in the city of Los Angeles for its chief depository. I am convinced there is a great and prosperous future for this important auxiliary Bible society.

ILLINOIS AND WESTERN INDIANA.—I send herewith seven auxiliary reports, to wit: Alton and Vicinity Bible Society, South De Kalb, Grundy, Kendall, Peoria, and White Counties, Ill., and Knox County, Ind. These auxiliaries are, for the most part, in an excellent financial and well-organized condition. Alton and Vicinity has had its field pretty thoroughly canvassed, and has a handsome balance to its credit. Peoria County comes out of its very thorough canvass of the city and county in good shape. It has had a large outlay on its home field for two or three years



past, and so has not been able to do much outside work. In addition to its thorough canvass of the field, a large, new hotel has been supplied with Bibles during the past year, partly at its expense. They hope to do more for other fields soon, now that their own are so well supplied.

Kendall County had its thirty-ninth annual meeting at Yorkville, July 1st, and made a donation of \$40 to the Parent Society. South De Kalb County held its fifteenth annual meeting at Sandwich, June 17th, and donated \$100 to the American Bible Society. The auxiliary is in good working order.

IOWA.—The work has moved along pleasantly and hopefully during the past month. I had the pleasure of addressing the State Congregational Association, at its annual gathering in Marion, Linn County, on June 3d.

I organized an auxiliary in What Cheer, and hope soon to arrange for a depository there.

The most interesting meeting of the month was in Columbus Junction, Louisa County.

KANSAS.—I am glad to report decided improvements in some of the auxiliaries the past month—new bookcases, better selection of books, and an increase of interest in the work.

I have spent four days at the Inter-state Sabbath School Assembly, in Ottawa, with profit to the work. The attendance has been large and the interest better than ever before. Much interest has been awakened in the study of the Bible. I have met here some of the best Bible-workers in the State, and arranged for some future meetings.

MICHIGAN AND WISCONSIN.—The labors of your District Superintendent for the month have been given mostly to the northern extremity of my district. As the centres of the lumber and mining interests are constantly changing and the population ever increasing, we find a necessity of repeating the canvass of these frontier counties. The widespread drought that has followed so closely the labor strikes, has rendered the colporteur work of the district difficult.

Sunday, the 13th, found me at Sault Ste. Marie. In the morning I spoke in the Methodist Episcopal Church; in the afternoon I addressed a union meeting, three churches uniting, and in the evening spoke in the Baptist Church. Seeing the necessity of our work, the friends manifested much interest, although I could not learn that a public meeting had ever been held.

The 27th was spent at Marquette. It was six years since a public meeting had been held there. It was my privilege to speak in the Methodist Episcopal Church in the morning, and address a large and enthusiastic audience in the Presbyterian Church in the evening, in which Methodists and Baptists joined. Action was taken to put the depository in proper shape, besides ordering a donation of \$50 to the general work of the Parent Society.

NEBRASKA, COLORADO, AND WYOMING.—On the third Sunday of the month your District Superintendent was with the Dakota County Bible Society. I rode five miles in the morning and gave a Bible address at Homer. Returning, I rode ten miles and gave a Bible address at Salem. I rode five miles

again and addressed the Dakota County Bible Society at Dakota City.

The fourth Sunday was spent with the Saline County Bible Society. The meeting was held in the Congregational Church. Your District Superintendent delivered the address, and<sup>4</sup> the pastors of the Congregational, Methodist, United Brethren, and Episcopal Churches participated.

OHIO AND EASTERN INDIANA.—I attended four anniversaries of auxiliaries the past month. Two of them—Ligonier and Vicinity (Ind.) and West Branch (O.)—I met for the first time at their public meetings. Both so responded and elected officers as to indicate improved work and results in the future.

The reports of the county agents are really encouraging this month, considering the conditions of the people.

OREGON AND WASHINGTON TERRITORY.—During the month I have visited Clatsop and Yam Hill Counties, Ore., and Pacific County, W. T. I have visited and addressed the following ecclesiastical bodies: the Synod of the Cumberland Presbyterian Church, the annual conference of the Evangelical Association, and the General Association of the Congregational Church. The reception given to your District Superintendent by these various bodies was very cordial indeed, and their action toward the American Bible Society was of the most approving and encouraging character.

TEXAS.—The Galveston auxiliary held its forty-third anniversary on the second Sabbath of the month, in St. John's Methodist Episcopal Church (South). Rev. Dr. Scott, of the Presbyterian Church, delivered the address. The meeting was well attended and the interest good. The report shows an encouraging increase in results over the previous year.

The drought continues in this State. Our colporteurs find money very scarce. In some counties it is difficult to obtain water and food for stock.

Colporteur Watson reports the canvass of Grayson County completed this month, having labored four months in that county. He visited 3,548 families, found 285 without a Bible, supplied 258 destitute families by sale or gift, and 146 destitute individuals in addition.

WEST VIRGINIA.—This report not only closes my engagement with the American Bible Society, but a ministry of fifty years. I have virtually finished the work you gave me to do, and therefore retire from the constant, active work of the ministry.

I spent a very profitable Sabbath at Newburg, and another at Grafton, comprising live and stirring railroad citizens, characteristically liberal, who have not only kept their Bible depositories well supplied, but also all the Bible racks on the several trains running to and fro. The B. & O. R. and the C. & O. R. are supplied with Bibles, chiefly by the gifts and care of railroad men; and nowhere in the United States are Bible racks kept better supplied.

The third Sunday was spent at Wheeling, where one of the most interesting union Bible meetings ever before congregated in the city was held, out of respect to your oldest retiring District Superintendent, constituting one of the happiest eras in his life.

The fourth Sunday was improved at Sistersville, where the Lincoln Township auxiliary centres.



The first Sabbath of July was occupied with the Second Presbyterian Church and Tane Street Methodist Episcopal Church, Wheeling.

All these auxiliaries exceeded their former record. Notwithstanding this is my tenth annual tour through the State, the attendance at anniversary meetings has been constantly increasing, and the old-time enthusiasm for the Bible cause reviving. Statistics amply corroborate the statement.

There were only sixteen auxiliaries enrolled in the printed catalogue for West Virginia, March 31st, 1886. Now there are sixty-one auxiliaries, three branch Bible societies, and three Bible committees, their number having been nearly quadrupled. The aggregate indebtedness to the Parent Society was \$2,842 63. Now all are free from debt, and have an aggregate credit of \$5,226 60, besides owning \$3,333 80 worth of books, with cash in hand amounting to \$665 62 in addition, making an aggregate in favor of the West Virginia auxiliaries amounting to \$9,226 02.

#### WHEELING AND OHIO CO. BIBLE SOCIETY, W. VA.

At the recent union meeting of this auxiliary, held at the First Presbyterian Church, the following preamble and resolutions were adopted by a rising vote of the large congregation assembled:

*Whereas*, Rev. Walter R. Long, District Superintendent of the American Bible Society for West Virginia, has closed his labors as such in this State after nearly ten years of almost constant work, and the ties which have united him to us in his official capacity are about to be severed, we deem it suitable to give this expression of our appreciation of his services, and to bear our testimony to his devotion to the cause in which he has been enlisted. Therefore be it

*Resolved*, That we extend to him our earnest sympathies for his future prosperity and success, and pray that the blessing of God may rest upon him.

*Resolved*, That he has been a faithful steward of the trust committed to him by the American Bible Society, and has well earned the plaudit from it—"Well done, good and faithful servant."

*Resolved*, That our thanks are tendered to the Parent Society for the wise selection it made in the choice of a representative of its interests in this State.

### MISCELLANEOUS.

#### JANET'S LEGACY.

BY SUSAN TEALL PERRY.

"Now don't be a-worrying, child, after I'm gone, about my going to the rag-room Tuesday, or about my doing the washing Monday. 'Twa'n't nothing of that that did it. It's the Lord's time, Janet, the Lord's time. Folks always fret themselves after their friends have gone, for fear they did something that might have been prevented, if they'd only thought in time."

Janet Blackburn was measuring out some medicine when her mother said this, and she turned her face away for fear she would see the tears that were rolling

down her cheeks, notwithstanding the doctor had told her she must be very brave and calm, and keep her mother from all excitement. She recovered her self-possession, however, in a few minutes, and turning toward the bed with the spoon in her hand, she said, "It's time for your medicine, little mother."

"I don't know why folks talk about dark, cold rivers, and that sort of things," her mother said, after she had taken the contents of the spoon. "I always repeat the twenty-third Psalm when I feel sort of timid: 'His rod and his staff they comfort me.' It's only a valley, Janet, just a short one, and full of ministering spirits, and Jesus with you all the time. There isn't anything to be afraid of. Put your trust in the Lord, child. There isn't but one thing that troubles me, Janet, and that's Tom. Won't you bring me my Bible, child?" Janet went to the table and brought the Bible her mother had read so many years. "Now lift me up a little, and give me a pen, and let me write his name."

"I'll write it, mother. I am afraid it will be too much of an exertion for you," replied Janet, with a slight tremor in her voice.

"I want Tom should have it in his mother's own handwriting. Lift me up, Janet."

The loving daughter put her arm around the dying mother while she wrote on the fly-leaf of the Bible, "Thomas Blackburn, from his loving mother. 'Come unto me—'" "I can't write the rest of the verse. Janet, fill it out—'all ye that labor and are heavy laden, and I will give you rest.'"

Janet wrote the rest of the verse, and her mother said: "Give that to Tom when he comes. Tell him to read it for his mother's sake. Janet, dear, promise me you will do all you can to save Tom."

"I promise, mother. God helping me, I'll do all I can for Tom."

"That's all, child. I'm tired now, and I'll sleep awhile."

Before the morning came it was all over. Janet's mother had gone up through great tribulation, and the promise of the "white robe" and "looking upon His face" and "having His name written in their foreheads" was made for her.

About ten o'clock in the morning Tom came home. He was working for a farmer twelve miles from town. The neighbors said he took his mother's death very hard. He had seen her only two days before, and had no idea she would pass away so soon. He cried over the Bible, and promised Janet that it should be his guide as long as he lived.

The poor are forced into hard work, even at the beginning of a great sorrow, and perhaps that is the best thing for them. Janet went to her place in the finishing-room at the paper-mill the next morning after the funeral. It was necessary for her to work over-hours to pay the extra expense of her mother's illness and death. Tom had gone back to the farmer, as it was a busy season of the year. The little home was desolate enough, and the neighbors insisted upon Janet taking her meals with them.

In a few weeks Janet sold off the few things she could spare, and furnished a room with what was left. Among the things she kept was the old secretary that had come to her mother from the grandfather's estate.



She would have kept the house if Tom would have stayed in the mill; but he didn't like that sort of work, and his mother, finding that the influences of some of the employes were not of the best, had consented that he should go to Mr. Bascom's farm and hire out for a year. Mrs. Blackburn had worked in the rag-room of the paper-mill for years, assorting and cutting rags from morning until night. The women in that room missed her, she had been such a help to them. Always bright and cheerful, even in the midst of great trials, she had imparted strength to those weaker than herself, whose discouragements had brought deep furrows to their faces, and heaviness to their hearts. Her sphere in life had been a lowly and a limited one, but she had done all she could for the Master in helping others and ministering to them.

As the women bent over their work the next morning after the funeral, they said one to another, "Mrs. Blackburn didn't have to wait long at the gate." "She was more ready to go than any of the rest of us." "She's gone to heaven, if anybody has."

Amid the noisy workings of the machinery, Janet would stop every few minutes to think of the rest that her dear mother must be having in the Father's house. But life was so hard without her, so dreary!

After Tom's year at the farmer's was up, he was determined on going to the far West. Some of the young men in the town were going, and nothing Janet could say had the least effect in persuading him to give up the project. His companions were not those that his mother and sister would have chosen for him. Janet had found out that her brother had already begun to take steps in the wrong direction.

The night before Tom went away, Janet talked and prayed with him, and begged him to remember his dead mother's counsels, and to read her Bible every day. She put it in his travelling-bag so he could read it on the way. After Tom had gone, Janet felt very lonely. She feared his going off so far had all been wrong. He was her mother's legacy to her. Every Sunday afternoon she wrote him such loving letters, and he was very prompt in replying to them. But by-and-by Tom's letters became less and less frequent. Finally they stopped altogether. Janet wrote a letter to the postmaster of the place where his last letter came from, but the postmaster wrote back that there was no young man by that name there; probably he was out in the mines somewhere, and had sent the letter in to be mailed. That was done very frequently. About this time a gentleman and lady came into the finishing-room of the paper-mill. They were visitors, and as they passed by the long folding-table, Janet heard the lady say to the overseer, "Do you suppose any one in town has an old-fashioned secretary to sell? I am buying up old furniture, and having it repaired to put in our new house?"

The thought had come to Janet that something was wrong with Tom, and if she only had money, she should try to find him. God works in mysterious ways, and it came about that the lady was asked to see Janet's great-grandfather's secretary.

"Just the thing, William," she said to her husband. "Solid mahogany, too, and these brass rings and all. It will want a good deal done to it, but Barclay can work it up into an elegant piece of furniture."

So Janet sold the old secretary, so long an heir-

loom to her, for an immense sum. She was sorry to part with it, but she was impressed with the idea that she would have to find Tom. A few days afterward a letter came to her from one of his companions. Tom was quite ill in a small town in Colorado. Janet found by travelling second-class that she could get to Silverton, and still have some money left; for besides what the old secretary brought her, she had saved considerable of her earnings.

The next week she had given up her place in the mill, sold the remaining furniture, and was on her way to Silverton. It was a long journey to take alone, but every train had some good, kind woman on it, to whom Janet told her story, and received sympathetic, helpful companionship.

When she reached her destination she was not long in finding Tom. He was in a tent in the Collins's Camp, just outside of the town. He had had a severe attack of mountain fever, but was rapidly recovering. He was so surprised to see Janet, and he told her that that was no place for her.

"There is one thing you'll feel badly about, and I'm sorry for it, too—I've lost mother's Bible," Tom said.

"Oh, Tom, can't you find it again?" said Janet, imploringly.

"Folks can't keep anything in such God-forsaken holes," he replied. "It's probably gone into the kindlings of some camp fire."

"Oh, Tom! Mother's Bible, and her handwriting in it!"

"Well, a fellow can't be religious here, Janet. If he reads his Bible, he gets laughed at."

"And you were ashamed to read yours, Tom? That is why you lost it. Oh, my poor, poor brother!"

"Was you talking about a Bible, Miss?" inquired one of the young men, who happened to hear the conversation.

"Yes," replied Janet. "Tom has lost the one his dying mother gave him."

Tom would have stopped his sister, but the young man said, "I was raised to respect religion; my mother was a Christian if there ever was one. I reckon I can tell you where that Bible is. Down at the Creek there's a fellow sick. I reckon he's been religious once. He found a Bible with somebody's name in it, where they broke up camp down at the Gulch. He seems to take a heap of comfort out of it, anyhow."

"That's mother's Bible," said Tom. "I left it there. I remember now."

Yes, it was mother's Bible, and although her own child had forgotten it, and had been ashamed of it, the Lord had preserved it, and a poor soul who had wandered into a far country had found it, and the reading of it had led him to exclaim, "I will arise and go unto my Father."

He told Janet afterward that when he was so weary of wandering, and longed for rest and peace, he happened to pick up that Bible, and read, "Come unto me all ye that are weary and are heavy laden, and I will give you rest." He wondered why the verse had been written in two handwritings.

There are always some good people everywhere, and Janet found some in Silverton. She felt that she could not leave Tom, and so she taught the little



children of the many families who had come out to seek their fortunes in the far West. By her influence there was a service every Sunday over the store at the Corners, and a Sunday school in the boarding-house. It was wonderful how many young men gave testimony to the truth that the religious teachings of a Christian mother can never be effaced from the soul, no matter how far the child travels away from them.

Tom "came to himself" after a time, and no one was more earnest and faithful in the work of rescuing souls than he.

Young man, are you in "a far country?" I entreat of you to come back to your mother's God. Think of her counsel and her prayers for you, and resolve with Christ's help, that you will be one of the redeemed ones for evermore.—*New York Evangelist*.

### BIBLE WORK BEARING FRUIT.

The following facts are reported from Soochow: "During the week of prayer at China New Year, the topic for the day was Colportage. One aged preacher said: 'When I was a young man old Dr. Medhurst and Mr. Edkins, who had a very boyish appearance, visited the Great Lake and gave me both the Old and New Testaments. I read them closely clear through and this was the first thing that led me to be a Christian.' Another said: 'Recently I have known of two men who became inquirers by reading the Gospels. One of them, a gentleman from Changsoh, was here attending the examinations. He came to church, knelt at prayers, and behaved so well I thought he was a teacher in some other Mission. He told me he had purchased some portions of the Bible in his own city and had diligently studied them and these were the only Christian books he had seen. He came to see me often when he was in Soochow.'"

The British and Foreign Bible Society's *Monthly Reporter* for February, publishes the following lines from Rev. W. F. Shaw, of the Irish Presbyterian Mission, Newchwang, regarding Djin-djow: "Lately two colporteurs under Mr. Harmon, of the Bible society, have been working there, and the result is that fourteen men have received the Christian faith, and desire baptism. I saw all but one or two who were away up country, and was greatly pleased with these men. The majority were what is called 'reading men' that is, scholars, and two of the fourteen had been Mohammedans. Fancy the joy of finding fourteen men waiting to be baptized, although no missionary had ever been in the place, all resulting from the sale of Scriptures."—*Chinese Recorder*.

### A HIDING PLACE FOR THE BIBLE.

But although you must hide the Bible in your *mind* and in your *memory*, all will be of little use until you hide it in your *heart*; and that can only really be done by loving it, and loving it because it is really a message, sent to you from your Father in heaven. Suppose that when one of you boys grows up into manhood, he leaves his home and goes out to Australia or New Zealand, and becomes a sheep-farmer, as many young men do. He is a good son, we will say, and loves his mother, and feels very much parting from her; but he knows that she will write before

long, and tell him all that is going on in the old country, and give him advice, and assure him of her unalterable affection. And so she does; and after a time (for the post is not quite so regular there out in the bush as it is with us in London) the letter reaches the young man. Now you all know how he will value it and treasure it, how he will read it over and over again, and carry it about with him on his travels, until it becomes at last yellow and worn at the edges, and is almost ready to drop to pieces with age. And you all know why this is. It is because it is a message from one who loves him, and whom he loves. And he does not read the letter because it is his duty to do so, but because it is his pleasure also.

Now, my dear children, if the Spirit of God has taught you and me that the Bible is really a letter to us, full of kind messages from the Saviour who loved us and gave himself for us, you may depend upon it, we shall not read it merely because we ought, but because it is a delight to us to do so, or in other words, we shall "hide it in our heart."—*Rev. Gordon Calthrop, in the Quiver*.

## BIBLE SOCIETY RECORD.

NEW YORK, AUGUST 19, 1886.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, August 5th, 1886, Theophilus A. Brouwer, Esq., one of the Vice-Presidents, in the chair.

Devotional services were conducted by Secretary McLean.

Upon the recommendation of the Committee on Versions, the Board authorized the printing from type of an edition of the Psalms in the Choctaw language, the version having been made by the Rev. John Edwards, missionary of the Presbyterian Church among the Indians.

Grants and consignments of books to foreign agents, colporteurs, auxiliary societies, churches, and individuals, amounting in the aggregate to over six thousand dollars, were made.

Among the letters from foreign lands were communications from Mr. Milne, at Bogotá, about to begin a ride of a thousand miles on muleback to Quito; from Mr. A. B. King, of Liberia, mentioning the dispersion of a community of Mohammedans at Bopora, who in previous years have taken some interest in procuring the Scriptures in Arabic; from Dr. Bliss, mentioning a visit at the Bible House in Constantinople from Admiral Franklin, of the Pensacola, and the progress of negotiations with the Turkish government for the removal of restrictions on Bible colportage; from Dr. McGilvary, of Chiengmai, Laos; Dr. Chester, of Dindigul; Dr. Blodget, of Peking, and numerous other correspondents.

Four societies were recognized as auxiliary, one each in Arkansas, Michigan, Minnesota, and Kansas.



The receipts in July were \$48,101 21; issues from the Bible House in July, 65,345 volumes.

Total receipts since April 1st, \$157,330 06; issues since April 1st, 362,148 volumes.

### DISTRICT SUPERINTENDENT LONG.

Rev. Walter R. Long entered the service of this Society in August, 1870, and for several years labored in the State of New York. In 1876 he was transferred to West Virginia, where his work has been crowned with marked success. When the Fourth Re-supply commenced he began with indefatigable zeal to carry out the plan of the Board, and although several years past threescore and ten, persevered in the arduous undertaking till he could report the whole State thoroughly canvassed and the work assigned him done. His advanced age is not the sole reason for his laying down the burden of active service. More than a year ago he gave notice that duties which he owed to others made it imperative to seek release from this engagement. He was induced, however, to remain till the present time, and the Board has now accepted his resignation and testified its appreciation of his faithful services.

### DEATH OF REV. R. S. HOLCOMBE.

It is with deep regret that we announce the unexpected death of Rev. R. S. Holcombe, late District Superintendent for Louisiana and Mississippi. Mr. Holcombe entered the service of the Society in 1883 as District Superintendent for Alabama and Western Florida. So highly were his labors in that field appreciated that on the first of April last he was transferred to New Orleans to reorganize the work there. He had entered enthusiastically upon his labors and was prosecuting them with indomitable zeal and perseverance when he was arrested by disease at Jackson, La., and, after a short illness, died there at the house of his brother, July 17th, 1886. He leaves a widow and six young children.

### Societies Recognized as Auxiliary, August, 1886.

With Names and Post Office Addresses of Corresponding Secretaries.

Little River Co. B. S., Ark., J. A. Miller, Richmond.  
Leavenworth Co. B. S., Ks., Alex. McGahey, Leavenworth.  
Sand Beach and Vic. B. S., Mich., G. W. Carr, Sand Beach.  
Appleton B. S., Minn., H. C. Maxwell, Appleton.

### Deceased Members.

Rev. John Campbell, Jersey City, N. J.  
Rev. Peter H. Burghardt, Washington, D. C.  
Mrs. Hugh Auchincloss, New York.  
Mrs. Mary E. Bradish, Torquay, England.  
Rev. John J. Quick, Lake City, Mich.  
Mrs. Benjamin H. Field, New York.  
Alfred S. Purdy, M.D., New York.  
Rev. Daniel K. Banister, Ludlow, Mass.  
Rev. David O. Jones, Oshkosh, Wis.  
Charles A. Bulkley, New York.  
Rev. E. Y. Warner, Norwalk, Ohio.  
Mrs. Lewis M. Strong, Seabright, N. J.  
Mrs. Lenora Blanding, Sumter, S. C.  
Rev. J. G. Gulick, Penn Yan, N. Y.  
Rev. Tapping S. Reeve, Ferguson, Mo.  
Howard Havens Bissell, Norwalk, Ct.  
Philo Carpenter, Chicago, Ill.  
Mrs. Charlotte H. Crawford, Clifton Springs, N. Y.  
Rev. Rufus W. Clark, D.D., Nantucket, Mass.

### Summary of District Superintendents' Reports for the month of June, 1886.

Number of District Superintendents reporting.....	16
Auxiliaries, Branches, etc., visited.....	124
Anniversaries attended.....	42
New Societies and Committees formed.....	3
Sermons and Addresses delivered for the Bible cause	139
Letters sent.....	1,512
Miles travelled on official duty.....	20,495
Donations and subscriptions secured for Bible cause	\$1,206 15

### Summary of Bible Distribution in June, by 90 Colporteurs and 19 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,768	441
Miles travelled.....	23,209	4,481
Families visited by them.....	27,453	9,112
Families found without a copy of Scriptures	3,837	1,028
Families supplied by sale or gift.....	2,990	644
Destitute individuals supplied in addition.....	1,474	342
Number of books sold.....	8,579	1,354
Value of books sold.....	\$3,706 12	\$499 35
Number of books distributed gratuitously.....	2,720	733
Value of books distributed gratuitously...	\$724 34	\$163 43
Contributions received.....	\$474 45	\$654 17

### Summary of 50 Annual Reports of Auxiliary Societies, received in July, 1886.

Receipts from sales in twelve months.....	\$3,392 10
Receipts from collections and donations.....	5,285 86
Paid American Bible Society on book account.....	4,777 20
Paid American Bible Society on donation account..	1,339 82
Expended on their own fields.....	3,147 83
Value of books donated.....	692 85
Value of stock on hand at date.....	6,490 66
No. of these auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	2,747
Families found destitute.....	193
Destitute families supplied.....	164
Destitute individuals supplied in addition.....	136
Sabbath and other schools supplied.....	1

### RECEIPTS IN JULY, 1886.

#### FOR GENERAL PURPOSES.

A Friend, Washington, Pa.....	\$5 00
Anonymous, Plattsburgh, N. Y.....	5 00
Blanton, Rev. J. C., Mt. Ida, Ark.....	30
Collections by Colporteurs.....	474 45
Collections through Rev. George S. Savage, Dist. Supt., Ky.....	5 85
Cream, Mr., Canada, Ark.....	5 00
Cushman, Mrs. S., Raymertown, N.Y.....	5 00
Dodge, Rev. H. A., Judson, Ind.....	5 00
Eichbaum, Mrs. Mary S., West Clarksville, N. Y.....	5 00
Forrest, John, M. D., Charleston, S. C.....	2 00

Fleming, Melissa, Cottageville, W. Va.....	\$5 00
Harmon, Wesley, St. Lawrence Co., N. Y.....	45 52
Johnston, D. J., Cohoes, N. Y.....	20 00
Mead, E. D., Shortsville, N. Y.....	10 00
Stilson, E. B., Durham, Me.....	5 00
Strong, Mrs. E. B., Woodbourne, N.Y.....	26 00
Van Alstine, N., Raymertown, N. Y.....	10 00
Alexander Campbell Legacy Fund...	886 75
George Earnest Legacy Fund.....	600 00
E. J. M. Hale Legacy Fund.....	165 00
Rebecca G. Woodard Legacy Fund..	20 00
Jacob Harman Fund.....	409 50
	\$2,216 67

#### LEGACIES.

Brinsmade, O. S., late of Washington, Ct.....	\$100 00
Beers, Mrs. Catharine M., late of Fairfield, Ct.....	200 00
Carter, William, late of Pike Co., Ill.....	25 00
Chase, J. K., late of Lowell, Mass.....	101 54
Champion, Aristarchus, late of Rochester, N. Y.....	11,595 50
Davis, Benjamin, late of Carroll Co., Ill.....	28 06
Pike, Mrs. A. H., late of Holly, N. Y.....	66 00
Sperry, Nancy, late of Painesville, Ohio.....	1,000 00
Vaughan, Elizabeth W., late of Racine, Wis.....	200 00



Welsh, Martin, late of Seneca Co., O.	\$536 42
Woodward, Jonathan, late of Madison, N. Y.	2,000 00
	\$15,702 52

## CHURCH COLLECTIONS.

## ARKANSAS.

<i>Pine Bluff</i> , Pres. Ch.	\$1 25
" Colored Baptist Ch.	2 50

## CONNECTICUT.

<i>Green's Farms</i> , Cong. Ch.	28 13
<i>Ridgefield</i> , Meth. Ep. Ch.	30 00
<i>Newtown</i> , Cong. Ch.	5 00

## KANSAS.

<i>Carbondale</i> , Meth. Ep. Ch.	2 51
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## MICHIGAN.

<i>Holland</i> , First Ch.	8 50
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## MISSOURI.

<i>Westfield</i> , Pres. Ch.	4 00
German Evangelical Churches.	15 00

## MONTANA.

Montana Mission, Meth. Ep. Ch.	10 00
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## NEBRASKA.

<i>Dakota City</i> , Meth. Ep. Ch.	25
<i>Homer</i> , Meth. Ep. Ch.	1 45
<i>Salem</i> , Evangelical Luth. Ch.	12 25

## NEW JERSEY.

<i>Preakness</i> , Reformed Ch.	5 58
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## NEW YORK.

<i>Gulford</i> , Reformed Ch.	8 60
<i>Hartford</i> , Meth. Ep. Ch.	2 00
<i>New York</i> , Pilgrim Cong. Ch.	54 41
<i>Peekskill</i> , Church Collection at.	3 00
<i>Phelps</i> , Pres. Ch.	11 51
<i>Stuyvesant</i> , Ref. Ch.	4 11
<i>Verona</i> , Pres. Ch.	5 25
<i>Warsaw</i> , Pres. Ch.	224 00

## NORTH CAROLINA.

<i>High Point</i> , Pres. Ch.	1 00
<i>Hillsboro</i> , Pres. Ch.	7 75
<i>Raleigh</i> , First Pres. Ch.	21 00
" Edenton St. M. E. Ch. (South)	12 36

## OHIO.

<i>Warren</i> , Meth. Ep. Ch.	4 00
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## PENNSYLVANIA.

<i>Erie Conference</i> , Meth. Ep. Ch.	2 00
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## RHODE ISLAND.

Southern New England Conf., Meth. Ep. Ch.	10 00
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## SOUTH CAROLINA.

South Carolina Conf., Meth. Ep. Ch.	15 30
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## TEXAS.

<i>Nacogdoches</i> , Meth. Ep. Ch. (South).	1 70
	\$512 41

## AVALIERS OF SALES BY THOSE TO WHOM

## BOOKS HAVE BEEN GIVEN.

Cummings Cong. Ch. (through Rev. C. H. Phillips), Dak.	\$1 00
Hay, A. R., Liberty Hill, S. C.	1 00
Lloyd, Rev. W. J. B., Caddo, Ind. Ter.	80 00
Pres. Board of Publication, Phila., Pa.	14 87
Sangstad, Rev. C., Minn.	12 00
	\$108 87

## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Ashland & Vicinity, Neb.	\$11 21	
Antelope Co., Neb.	6 12	
Alachua Co., Fla.	25 60	
Allegany Co., N. Y.	30 00	
Audrain Co., Mo.	22 38	
Abbeville District, S. C.	75 00	
Alderson & North Alderson, W. Va.	7 74	
Adams Co., Ill.	44 49	
Almont, Mich.	20 37	
Allen Co., Ks.	6 64	
Alpena Co., Mich.	40 00	13 85
Anderson Co., S. C.		24 67
Boone Co., Neb.		50 22
Breckenridge, Mo.		16 80

	Credited as Donation.	Credited on Account.
Burchard, Neb.	\$3 50	
Burton & Vic., W. Va.	9 28	
Beadle Co., Dak.	3 70	
Burnet Co., Texas.	8 79	
Bureau Co., Ill.	14 00	
Barren Co., Ky.	42 05	
Carroll Co., Mo.	40 92	
Central, Ark.	68 00	
Columbus City, Iowa.	10 00	
Chambers County, Ala.	25 00	
Coddington & Vicinity, Ohio	27 14	
Caldwell Co., Mo.	8 30	
Clarksville, Tenn.	100 00	
Chicago, Ill.	942 42	
Charleston, S. C.	300 00	
Cincinnati Young Men's, O.	321 72	
Calumet Co., Mich.	97 41	
Dallas Co., Iowa.	20 30	
Davess Co., Ky.	16 78	
De Kalb Co., Ill.	22 41	
Dakota Co., Neb.	5 30	
Dixon Co., Neb.	25 07	
Davis Co., Ks.	91	
Douglas Co., Minn.	8 40	56 74
Delaware.		105 90
Elkhart & Vicinity, Ind.	15 10	88 94
Essex Co., N. Y.		46 71
Flint, Mich.		1 45
Ford Co., Ks.		72 38
Greene Co., Mo.		52 67
Graves Co., Ky.		53 03
Garland Co., Ark.		30 76
Gainesville, Ala.	14 55	
Greenville Union, Ala.		17 00
Greene Co., N. Y.		25 00
Gasconade Co., Mo.		24 00
Galveston, Texas.		110 65
Greene Co., Ia.		50 00
Henderson Co., Ill.		15 05
Hardin Co., Ill.		16 75
Hughes Co., Dak.		19 98
Hardin Co., O.		54 68
Hicksville & Vic., O.		59 80
Houghton Co., Mich.		19 57
Harvey Co., Ks.		11 85
Hamilton, Mo.		21 30
Howard & Vic., Minn.	5 25	40 68
Harris Co., Texas.		50 42
Iroquois Co., Ill.		15 29
Jasper Co., Mo.		28 84
Jackson Co., W. Va.		21 20
Kandiyohi Co., Minn.	13 00	19 65
Knox Co., Ind.		48 80
Kendall Co., Ill.	40 00	85 00
Laurinburg, N. C.		3 60
Leon Co., Fla.		25 00
Lewis Co., Ky.		32 63
Lapeer Co., Mich.		32 29
Lake Co., Ind.		28 85
Lyon Co., Ks.		96 85
La Prairie Township, Ill.	59 10	
Laclede Co., Mo.		24 48
Livingston Co., N. Y.		1 09
Luling, Texas.		25 00
Lee Co., Tex.		3 64
Lincoln T'p & Vic., W. Va.		38 30
Massachusetts.		700 00
Madison Co., Ky.		53 70
Muhlenburg Co., Ky.		50 00
Mt. Zion Church B. S., Ark.		20 00
Memphis & Shelby Co., Tenn.	151 81	
Madison Co., Ala.		3 00
Marquette Co., Mich.		8 75
Monroe Co., N. Y.		200 00
Monroe Co., Ind.		2 32
Meeker Co., Minn.	36 00	38 27
Malden & Vic., W. Va.		29 67
Medina Co., Tex.		25 00
Milam Co., Texas.		2 99
Maquoketa, Iowa.		20 40
McLean Co., Ill.		40 00
Madison Co., Ill.	2 00	68 00
Maryland.	1,000 00	
Marietta, Ga.		40 56
Macon (Bibb Co.), Ga.		27 63
Newburg & Vic., W. Va.		17 87
New York.		88 24
Newburgh, N. Y.		78 38

	Credited as Donation.	Credited on Account.
Newport Female, R. I.	\$7 15	
Nassau Co., Fla.	5 00	
Nashville, Tenn.	149 70	
Niagara County, N. Y.	10 92	
Owen Co., Ky.	39 31	
Orange Co., N. Y.	1,500 00	
Ottawa Welsh, Minn.	70 00	
Otter Tail Co., Minn.	6 53	49 62
Orange Co., Fla.		27 90
Ormsdet County, Minn.		15 03
Opelika, Ala.		25 00
Oregon.		132 95
Platte Co., Neb.		3 53
Putnam Co., Fla.		9 25
Perry Co., Ala.		36 80
Port Huron, Mich.		19 17
Port Sanilac B. Com., Mich.		14 67
Pennsylvania.		4,466 36
Pottawattomie Co., Iowa.		92 01
Reno Co., Ks.		29 73
Randleman Bible Com., N. C.		20 15
Rock Island Co., Ill.		15 79
Sullivan Co., Ind.		1 97
Salem, Ohio.		7 24
St. Croix Co., Wis.		29 34
St. Clair Co., Mich.		27 73
South De Kalb Co., Ill.	100 00	76 71
Sangamon Co., Ill.		26 29
Sussex Co., Del.		130 00
Sheffield, Mass.	22 85	
Sand Beach B. Com., Mich.		4 55
Sault St. Marie B. Com., Mich.		30 00
St. Louis, Mo.		55 00
Stearns Co., Minn.		3 40
Stevens Co., Minn.		17 87
Swift Co., Minn.	2 00	6 03
Story Co., Iowa.		50 51
South Haven, Mich.		4 58
Saginaw Co., Mich.		20 00
Southern California, Cal.		272 80
Taylor Co., W. Va.		53 82
Union Co., N. J.		100 00
Vermont.		150 00
Virginia.		200 00
Wayne Co., Mich.		23 00
Western Washington, W. T.		4 45
Washington City, D. C.	75 00	
Wisner & Vicinity, Neb.		12 07
Woodruff Co., Ark.		7 75
Washington Co., Maine.		45 87
Warren Co., N. C.		15 39
Williamson Co., Tenn.		28 85
Warren Co., Ga.		15 45
Waldensian, Mo.		4 45
Wetzel Co., W. Va.		34 41
	\$1,989 78	13,351 42

## OTHER SOURCES, FOR SALES.

Cuba Agency, Cuba.	\$41 18
Mexico Agency, Mexico.	623 04
Rankin, Rev. W. B., D. Supt., Texas.	12 28
	\$676 50

## MISCELLANEOUS.

Interest.	\$4,793 92
Retail Sales.	1,353 98
Sales by Colporteurs.	3,719 12
Trade Sales.	1,529 47
Record Subscriptions.	1 50
Rents.	1,427 89
Sundries.	682 16
	\$13,513 04

## SUMMARY.

For General Purposes.	\$2,216 67
Legacies.	15,702 52
Church Collections.	512 41
Avals of Sales by those to whom Books have been given.	108 87
Auxiliary Societies—as Donations.	1,989 78
" on Account.	13,351 42
Other Sources, for Sales.	676 50
Miscellaneous.	13,513 04
Total Receipts.	\$48,101 21



OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	} Treasurer.
WILLIAM FOULKE, JR.....	
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Fort Valley, Geo.
Illinois & Western Indiana.....	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa.....	Rev. JOHN HOOD, Cedar Rapids, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Louisiana & Mississippi.....	
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice Co., Minn.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina.....	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1886, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.